

In the year 1098, Robert, the Abbôt of the Benedictine Monastery of Molesme in Burgundy, impressed with the propriety of reform, obtained permission from the Archbishop of Lyons, a Papal Legate, to found the new Monastery of Citeaux or Cisterceum, for the restoration of the ancient discipline. In accomplishing this he was assisted by the munificence of Otho, the Duke of Burgundy. As might be expected, he met with great difficulties, and besides this, the Monks of Molesme, his old Monastery, petitioned the Pope for his recall, and he had to go back to Molesme. Thereupon Alberic, the Prior of the new House of Citeaux, was appointed Abbot, and continued the work of reform. Alberic was as zealous as Robert had been, and obtained from Pope Paschal II. a confirmation of his Monastery. He died in 1109. To Alberic succeeded Stephen Harding, an Englishman, afterwards enrolled in the Calendar as S. Stephen Harding. Stephen Harding must be looked upon as the real father of the new Order. Previously it had existed more in idea than reality, but under him it obtained a corporate existence and become a most important confederation.

The reforms effected were directed to bringing back the Order to the strict letter of the old rule. Simplicity of life and religion was its aim. It has well been called the Puritan reform of the eleventh century.

In dress, all habits not mentioned in the 55th chapter of the rule were to be discarded. The dress might vary according to climate, but S. Benedict had considered a cowl, tunic, and scapular, with shoes, socks, and stockings, sufficient, and these only in future were to be the dress. Garments of furs, or with ample folds, were not to be worn, nor were shirts, or hoods separated from the rest of the habit. The colour of the greater part of the dress, which with the Benedictines had been dark, was in the new Order to be white, in honour of the blessed Virgin, in whose honour the new Order was founded.

The ordinary dress was to consist of a white tunic with a black scapular; and in the church and the house was to be worn a white cowl, or cloak with a hood, which covered nearly the whole person. For out-of-doors they had also a black cloak.

The diet was also brought back to primitive simplicity.

In the matter of possessions, they had all things in common. They might hold what was necessary, such as lands, monasteries, offices, farm buildings, workshops, and live stock. But neither Church lands nor tithes, nor large domains, except such as they could cultivate with their own hands. The Benedictines had spent their time in "the work of God," as prayer and the study of religious writings was called, and also in teaching the young, and in manual labour. But with the Cistercians, labour—out-door labour—was to be a distinctive feature. They were to cultivate their lands

themselves, and gain their food by the sweat of their brow. Hence they acquired the name of Farmer-like Cistercians. The Monks proper—the Professed Monks—were helped in this by a subordinate class called *Conversi* or lay-brethren. There had been lay-brethren among the Benedictines, but with the Cistercians they acquired a better recognised position.

The lay-brethren or *Conversi* were quite distinct and separate from the Professed Monks, and were precluded from admission into their body. They were to pass through a year's noviciate, and such only were received as *Conversi* who could give the equivalent of a hired labourer's work. They were not allowed to possess a book, nor to acquire any learning save the "Pater Noster" and other prayers, which were taught *vivâ voce*. This had also been so with the *Conversi* of the Benedictines; for we find in the Obituary of Durham—a Benedictine house—many entries of the services to be sung for departed brethren of the Order, such as the following:—

"7 full offices shall be sung in the convent, each priest shall sing for him one mass, and the other brothers shall sing for him one psalm, but the laity, who do not know the psalter, shall each sing 150 Pater Nosters."

They were to make profession after their year's noviciate in a prescribed form. The ceremony took place in the Monk's Chapter, and consisted in their kneeling before the Abbot, placing their hands within his, and promising obedience to him till their death. When once they had made profession as *Converts*, they were for ever inadmissible to the Order as Monks; nor if they left the Monastery and became Monks in any other Order, could they ever be received again into that of the Cistercians. They occupied a portion of the Monastery set apart for them, and had also a place allotted for them in the Church. They were superintended by a special Master—the *Magister Conversorum*—who was a Professed Monk. Their duties consisted in field labour, to which they went at sunrise in summer, and after nocturns in the winter, the same as the Professed Monks. Their dress was similar to that of the Monks, but brown instead of white.

Another prominent characteristic of the new Order was the filial dependence of the various houses on those from which they had sprung. With the Benedictines there had been no dependence. Each house had a separate existence, and was not responsible to any common head, but to the Bishop of the Diocese. Referring to this organisation in the new Order, Cardinal Newman, in his *Life of Stephen Harding*, written when he was a clergyman of the Church of England, says:—Stephen Harding might, as Abbot of Cîteaux, have constituted himself the head of this increasing congregation, but his object was not to lord it over God's heritage, but to establish between the Cistercian Abbeys a lasting bond of love. And there-

fore he determined on instituting a system of reciprocal visitation. He presented to his brethren in the General Chapter of 1119 a body of Statutes which he called "*Carta Caritatis*." In its provisions the whole Order is looked upon as one family, united by ties of blood. Citeaux is the common ancestor. The Abbot of Citeaux was called "*Pater universalis ordinis*," he visited any Monastery he pleased, and wherever he went the Abbot gave up his place to him. And on the other hand, the Abbots of the first four Abbeys sprung from it visited Citeaux. Besides which, each Abbot went every year to inspect the Abbeys which had sprung from his own house. Every year also a General Chapter was held at Citeaux, which all the Abbots of the Order, except some whose houses were in very distant countries, were obliged to attend under very heavy penalties.

The Order was under the immediate protection of the Pope, and was free from Episcopal supervision. It was, however, necessary for the Bishop to give his benediction to the Abbot upon his election, and ordination was received also from the Bishop. But novices were received by the Abbot, and not the Bishop. The Professed Monks were not necessarily in Holy Orders, but in later times all Abbots were raised to Priests' Orders if they had not previously been admitted. The ordained Monks, though not subject to the ordinary, had power to celebrate in the churches belonging to the Order. They had power to take cognizance of cases of adultery, and were able to prove the wills of their tenants and baptise their children. The Order was free from Papal subsidies, and also from payment of tithes.

Within fifty years of its foundation the Order could number 500 Abbeys, and in the next half-century, 1,800. In the course of time the houses numbered 10,000. The Order was introduced into England in 1128, thirty years after its origin, when the Abbey of Waverley, in Surrey, was founded. Quickly the Order was spread over the whole land. What pleasant thoughts and recollections do the names of Beaulieu, Netley, Tintern, and Furness raise in our minds! And in our own county of York how beautiful are the ruins of Fountains, Rievaulx, Byland, Kirkstall, Jervaulx, and Roche! All these, and many others witness to the piety of our ancestors and the popularity of the Cistercian Order.

The origin of the Order in Yorkshire was almost exactly similar to that of Citeaux itself. Certain monks of the Benedictine Monastery of S. Mary at York, separated themselves from what they deemed the lax discipline of that house, and resolved to adopt a stricter rule. The Prior, the sub-prior, and ten monks, with Robert, a monk of the Benedictine Abbey of Whitby, retired in the depth of winter to the site of what afterwards became the beautiful and famous Abbey of Fountains. The site was given to

them by Thurstan, Archbishop of York, in 1132. At first their only shelter was under the overhanging rocks ; but after a while, they made themselves a covered enclosure under some trees in the middle of the valley. After a while, they sent messengers to Bernard, of famous memory as S. Bernard, the Abbot of Clairvaux, a Monastery founded direct from Citeaux, informing him that they had chosen him their spiritual father, and in reply a monk of Clairvaux was sent to instruct them. I shall not follow their history further than is necessary for my story. It was one of great privation at first, speedily followed by great prosperity. Within a very few years they had built the greater part of the beautiful buildings which now remain. So earnest were they in the cause that within the first five years a colony of twelve monks, with the aforesaid Robert as their Abbot, departed to take possession of a fresh Monastery built for them near Morpeth, which afterwards became known as Newminster. These monks of Newminster in their turn within the next ten years sent out colonies of monks to found three other houses, of which Roche was one. This is the origin and pedigree of Roche Abbey ; it sprung from the Benedictine Abbey of S. Mary at York, through Fountains and Newminster, Newminster being the immediate parent, and the Abbot of that house being the Father Abbot and Immediate Visitor, the Abbot of Fountains retaining visitatorial power.

Why the colony from Newminster came to this part of Yorkshire is not known, but they were well received by two at least of the principal lords of the district. Roger de Burtli, or Busli, and Richard Fitz Turgis, each of them gave them land, adjoining, divided by a stream of water, with the agreement that they might select whichever side of the streams they pleased for the site of their house. But the selection was not to interfere with both of the donors being held to be founders of the house. The foundation charters are given in the original Latin in the *Monasticon*, and in English, in Aveling's *History of Roche*. The monks chose the Maltby side of the stream for their house, or that which belonged to De Busli. This was in the year 1147. At first their dwelling was of the roughest kind. They appear to have been well received, and to have become popular in the neighbourhood, as is proved by the fact that the third Abbot, who ruled from 1171—1179, was a Tickhill man—Roger de Tickhill. On entering the religious life, monks became known by the place of their birth, so we have this Roger de Tickhill. The next Abbot also was a local man—Hugh de Wadworth.

In 1186 Pope Urban III. granted a confirmation of the gifts to the house. It has been stated that the Cistercian Order was under the special protection of the Pope, and this is set forth in the commencement of this deed of confirmation. In it we see exactly what

were, at this early date, the possessions of the Monastery. They were considerable; it may perhaps be worth while to mention the more important of them—

Wickersley, Lambeote, Branccliffe, Anes or One Ash, Roxby in Lincolnshire, Todwick, Innesby, Newsome, Thurnscoe, Wellingley, Six Acres, Ashover in Derbyshire, the Grange of Armthorpe, a Grange in Barnby and Bramwith, Lands in Winterington, in Wadworth, and in Lindrie, and in Conisboro, &c.

The Bull proceeds to mention the exemption from payment of tithes which the Order possessed:—Verily let no man extort from you tithes of your labours, or from your lands cultivated or uncultivated, or of the nourishment of your animals, under pain of our displeasure, &c.

The King of England, Richard I., also granted them a Charter of Confirmation. In it is set forth a long list of burdens from which the Order was free. By it they were granted a Court of their own over all their tenements, and men.

Having settled the monks at Roche, we will consider the house they built.

PLAN.

All the Monasteries of the new Order, with their Churches, were dedicated to the Blessed Virgin, as the *Carta Caritatis* sets forth:—*"In memoriam ejusdem cœli et terræ Reginæ, Sanctæ Mariæ, fundentur et dedicentur."*

They were usually built in valleys, for there the two essentials, water and timber, could be most easily procured. Where the valley was narrow the house was built across it, so that the more private parts could be more readily cut off from the access of strangers.

The situation of Roche Abbey is so beautiful that, apart from any other interest in the ruins, it attracts visitors in great numbers. Little until the last few months remained above ground to shew that there had ever been "a very fair builded house, all of freestone; and every house vaulted with freestone and covered with lead," as the Monastery was described after the dissolution; or one such as moved the Earl of Warren in 1345, who "admiring the magnificence of the stone work as well in the buildings of the said Abbot and Convent as in their Monastery," made them a valuable grant. What remained of the buildings at the end of the last century was so improved—I suppose I ought to say restored—by a Mr. Brown, a landscape gardener, who was turned loose among them to do his best and his worst, that hardly a vestige remained above ground. He gave us the beautiful wych elms and the pond which add so much to the beauty of the place; but he pulled down and filled up till there was nothing visible but a small fragment of the church, and the gate-house, some distance away. This fragment of the church has been a puzzle

to visitors, and has been spoken of as all sorts of impossible things. It is in reality the east side of the transepts, with a space between which was the choir. A few years ago some digging was undertaken to ascertain the length of the church, and then the west end was exposed. These, until the present excavations were begun last year, was all that was known as Roche Abbey.

The ruins extend quite across the narrow valley in which they are situated; in this respect they resemble those of Fountains, Furness, and Rievaulx.

During the excavations enough of the buildings has been uncovered to prove that the house was built after the plan followed by the Order, the parent house of Cîteaux being the model. The arrangements are the same as at Furness, Rievaulx, Kirkstall, and other houses, with but slight modifications; so that an explanation of a ground plan of any one of these houses will throw great light on all the rest.

We take the ground plan of Roche.

The oratorium or church was the chief building. It was cruciform in shape, in accordance with the statute. It was 210 ft. in total length, with a breadth of 99 ft. across the transept. The eastern limb or presbyterium was short and without aisles. It was 36 ft. long. The transepts had no aisle to the west, but they had chapels on the east side arranged as an aisle. There was a central tower, and a long nave of eight bays. The ritual choir was constructed in the nave, extending from the west pillars of the tower as far as the third pillar towards the west. At this point the screen dividing it from the nave has been discovered, extending quite across the Church. In the choir the stalls of the monks proper were arranged like the stalls in Cathedrals, the Abbot occupying the seat on the south side of the entrance from the nave. The officiating clergy occupied the presbyterium. The high altar was under the east window, a few feet removed from the wall. The monks entered the Church through a door at the east end of the south aisle. The *Conversi*, or lay brethren, had a place allotted to them, usually in the north transept, and where this was the case they entered the church by a door in the north end of it. There was a door in the south transept leading into the sacristy for the officiating clergy; and there was a flight of steps leading up over the sacristy to the dormitory of the monks, for them to descend during the night to the services in the Church. The south transept was occupied by the infirm, and any monks who were for a time "*extra chorum*." The nave was occupied by the guests and the lay public. It was entered by three portals in the west end.

Following the example of Cîteaux the domestic and other buildings at Roche were placed on the south side of the Church. This was always the arrangement where the situation would permit,

but where the ground sloped away to the north it was necessary, for the sake of drainage, that the domestic buildings should be on the north side instead of the south of the Church. Where this was the case the arrangement of the buildings was precisely the same, but the order was reversed.

Next to the Church, on the south side, comes the Sacristy, where the vestments and plate were kept. It was a narrow building, with an entrance into the Church, another towards the east, and one into the next building—the Chapter House. There was a descent of three or four steps from the Church into the Sacristy.

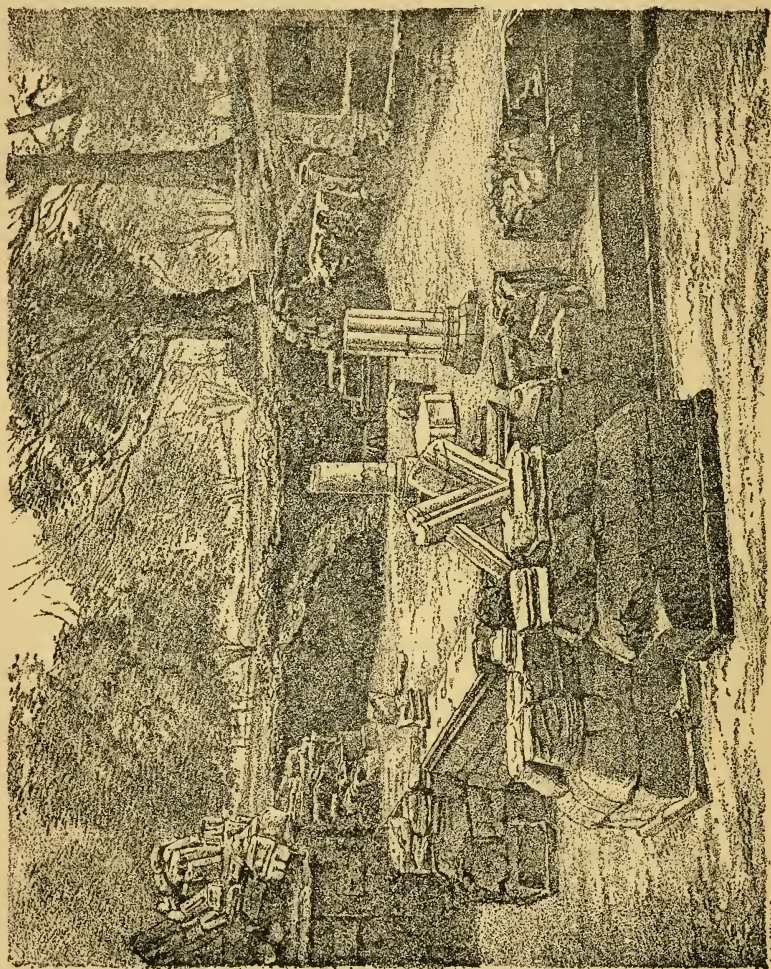
The Chapter House was oblong, reaching eastward beyond the Sacristy. It was 59 ft. long by 32 ft. wide. It was covered with a groined roof, supported down the centre by two pillars. It was lighted at the east end by two windows, with two others at the sides. The chief entrance was from the cloister. This was usually the only mode of access, the entrance from the Sacristy being very unusual. There appear some indications of a doorway in this situation at Netley, which was afterward sbuilt up.* The entrance was not usually closed by doors, but in the larger houses there was a partition of wood a short distance within, as at Fountains.

Next to the Chapter House came a narrow room or Parlour, with an entrance from the cloister and another towards the east. This is believed to have been for conversation among the monks, anyhow it was called the parlour or locutorium. Next came a Passage, and then the long Day-room of the Monks. There was at first, at least, no fire-place in this room. It has not yet been excavated at Roche, so that it is impossible to say whether there was one here or not. This completed the range of buildings on the east side of the cloister on the ground floor. Over the day-room, and other apartments, came the Dormitory of the Monks. It was open from end to end with wooden divisions, providing each monk with a separate cell. As before stated, there was access into the Church along a passage across the roof of the Chapter House and the Sacristy. Over the Chapter House would be also a chamber called the Scriptorium, or Muniment Room.

On the south side of the cloister came the Kitchen, with a flight of steps over, or by the side, up into the dormitory. The Kitchen at Roche is small. The excavations at this point are imperfect, so that the dimensions cannot at present be given.

Next to the kitchen came the Refectory of the Monks; it was 29 ft. wide, the length is not yet demonstrated. It was here that the monks eat their one meal, or at most two, a day. On the west side was an analogium or pulpit, built in the thickness of the wall, from which one of the monks read a portion of Scripture aloud during the repast.

* See "Remains of the Chapter House, Netley Abbey," *Builder*, May 8, 1880.



Roche Abbey—The Chapter House, from East.

Next came the Buttery. This closed the south side of the Cloister. There is as yet no evidence of any entrance into the Cloister at this corner, or a passage. The position of the Refectory, at right angles to the nave of the Church, is peculiar to the Cistercian plan. The other Orders placed it length-ways, or parallel to the Church. It is believed that the Cistercians placed the buildings, on the south side of the Cloister, so as to bring the entrances to them more under the eye and control of the Abbot, to better prevent irregularities.

The Cloister was covered with a roof over each of its four walks. In the north walk, or that next to the Church, were desks or carols for the monks to read at. Here, also, or at the north end of the east walk, were book cases.

In addition to these buildings which belonged to the monks proper, were others, as, the Infirmary of the monks, with its chapel; the Abbot's Chamber, or lodging; prison cells and other necessary offices.

The buildings on the west side of the Cloister remain to be accounted for. They were occupied by the *Conversi*, and by the guests, and were also partly used as cellars. The portion next the Church was occupied by the *Conversi*, and in some houses there was a flight of stairs down into the Church from their dormitory in the upper story. Then came the entrance to the Cloister, the remaining portion being occupied by the *Hospitium* or Guest Chambers, with cellars underneath.

There was also an Infirmary of the *Conversi*, and usually also an Infirmary for guests, and sometimes a poor-house with its Infirmary. There were also brew-houses, bake-houses, stables, and many other out-houses. The whole Monastery was enclosed by a wall, portions of which still remain. The entrance was by a gate-house, which still remains in good preservation, as you will see. Here the porter lived, and had strict guard over all who entered and left the place. Alms were here distributed daily, and there was usually a chapel built near.

The sanitary arrangements were carefully seen to. A large drain ran under the principal domestic buildings. It has been partly exposed, and, when discovered, it gave rise to the usual silly stories of subterranean passages leading to places miles away! It might just as well have been said to have led to the moon!

DESCRIPTION.

The Monasteries of this Order were most of them built at the time when architectural style was passing from the Norman, or Romanesque, to the Pointed or Gothic. They are therefore of extreme interest in demonstrating the various steps by which this change was brought about, and in no other buildings is this so well shewn.

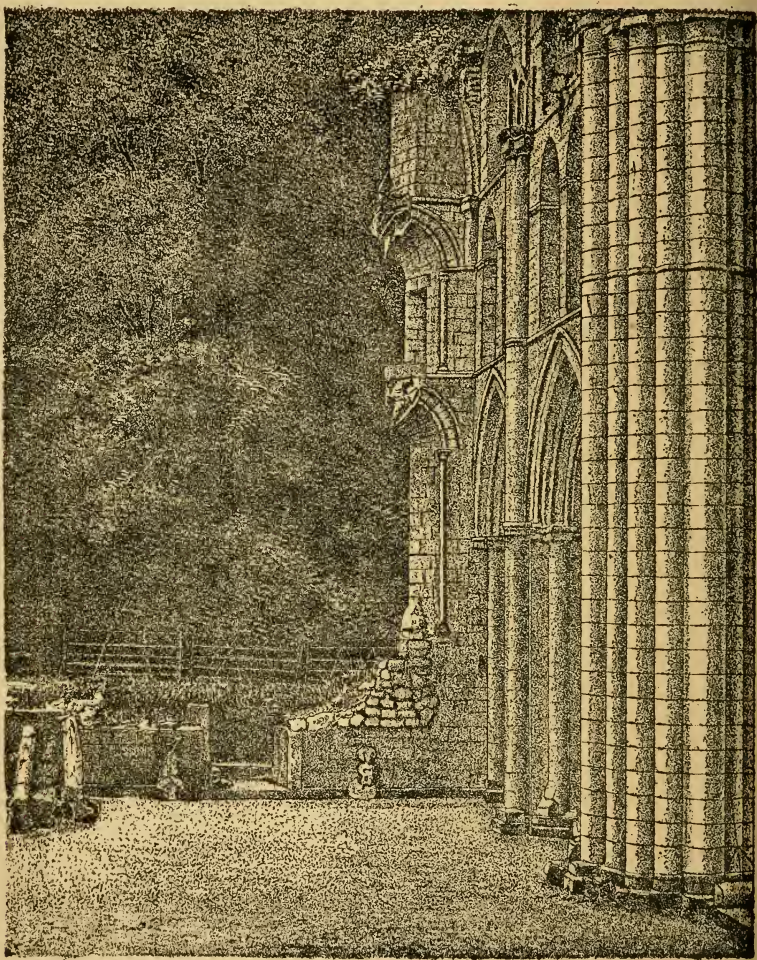
At the time of the foundation of the Cistercian Order the Benedictine houses existed in great splendour. Their Churches were marvels of construction, and many of them in England remain to this day as Cathedrals, exciting wonder and admiration in all who behold them. What a wonderful pile is the Cathedral at Durham! We see there, each of the various parts developed in great magnificence—*arcade*, *triforium*, and *clerestory*. At Peterborough, too, the Church of a Benedictine Monastery, we find similar magnificence, and at Gloucester, and elsewhere. All these Churches existed before the rise of the Cistercians, and it was as a protest against all this unnecessary magnificence that they made their Churches as plain as possible. Unnecessary embellishments, at first at least, were forbidden. "*Quæ deformant antiquam ordinis honestatem, et paupertate nostra non congruunt.*"

And therefore we find their early buildings "plain but good." Very plain when compared with those of the Benedictines. Take Fountains for instance. In the early nave, there is no triforium or blind story, but merely the arcade, with a row of extremely simple clerestory windows above—mere openings in the wall. There is the same arrangement at Kirkstall, which was built shortly after. At Rievaulx, on the other hand, we find that although the first building was extremely plain, the portion which was added about 100 years after was as beautiful as any Benedictine Church had been.

At Roche, which was built after Kirkstall and before the enlargement of Rievaulx, we find a very simple triforium introduced consisting of a number of arched recesses of a lancet shape. These recesses are of further special interest, as they are among the very earliest instances of the pointed arch being used for purposes of decoration.

To investigate the ruins of Roche, we will enter the Church by the door in the north transept, when we at once see what a change has been effected by the excavations. It is as if a magician's wand had passed over the place. We feel that we are in a Church, and not merely looking at a pretty ruin. The rubbish has been cleared out to a depth of about six feet down to the level of the pavement. The Church was built quite close to the side of the hill, much closer even than at Fountains or Rievaulx. The doorway was in the centre of the north end, and was fastened by a moveable wooden bar, the holes for which remain.

This end of the transept was lighted by three tiers of round-headed windows, with three lights in each tier. They are of very late Norman work, and are deeply splayed both inside and out. They contained glass, as is shewn by the groove in the stone for its insertion. A passage crosses in the thickness of the wall in front of the middle tier. The east side is occupied, on the ground floor, by two beautifully proportioned and pointed arches, which lead to the



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Roche Abbey—North Transept, Interior.

two chapels beyond. The pillars are clustered, the principal shafts being "beak shaped," the smaller shafts are circular. The capitals are plain bells, and the abaci square. Above these arches runs a bold string-course right round the Church, on this is a row of pointed arched recesses, two in each bay, which do duty for a triforium—here literally a blind story—these recesses are interesting, as before stated, as being some of the very earliest examples of the pointed arch being used for decoration. Above these is another string-course which also runs round the Church, and above it are the clerestory windows, one in each bay; they are round-headed, quite plain, and deeply splayed. Here, also, is the springing of the groined stone roof. The object of the groining of a stone roof was to collect the pressure at certain fixed points so that it could be specially provided for by supporting buttresses. For this purpose the roof of the transept was divided into two parts, and the ribs were collected in the centre, the principal supporting shaft running down the face of the wall. Two other shafts, one on each side of it, die into the wall above. At the angle of the transept and the presbyterium is one of the piers supporting the tower, which, however, is gone. It is perfect up to the spring of the arch. The clustering of the shafts of which it is composed is very fine.

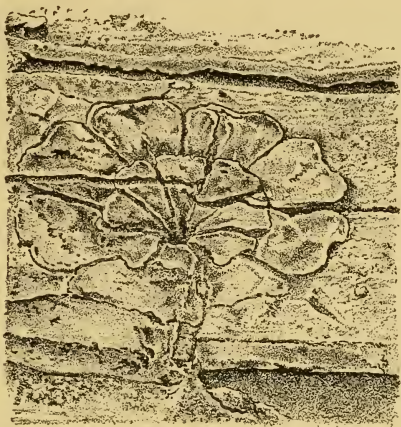
Turning into the presbyterium we see two recesses, one, the smaller, is believed to have been for an Easter sepulchre for reserving the elements of the Eucharist from Good Friday to Easter. The larger one was made for a monument which was inserted during the Decorated period—fourteenth century. Above, the triforium is continued, here it is slightly more ornamental; in the transept the edge of the jamb is simply splayed off, but here it is moulded into a small column. There are clerestory windows above, and here also the span of the roof, which was pointed, was divided into two parts for vaulting. The central vaulting shaft terminates in a beautifully ornamented corbel or bracket. The east end was originally occupied by tiers of small windows as in the transept, and these would be filled with white glass according to the Statute, which forbade coloured. But during the Perpendicular period—fifteenth century—nearly the whole of the east end was taken out and one large window inserted, which occupied nearly the whole of it, necessitating the building of a huge buttress against the south side. The tracery, which had fallen out, has been found lying underneath, and among it a large quantity of coloured glass which had evidently been beaten out of the lead for the sake of the metal, as hardly any, in fact only small fragments, of the lead have been found. This is known to have been done elsewhere for this purpose, as at Salisbury Cathedral. The presbyterium extending beyond the transepts, there were small windows inserted north and south in the side walls. The base of the high altar has been found a few feet removed from the east wall. On

the south side was a recess for a credence and a piscina. It is oblong, and was divided down the centre by a large stone, which has been broken away. One half was used as a credence table for two sacred vessels when not used. The other contains a piscina or drain to empty the rinings of the chalice and for other purposes. Further west was a sedilia of three divisions for the officiating clergy. It was an insertion of the same date as that opposite on the north side, and has nearly all fallen out. The south-east pier of the tower is broken below the capitals. In the south transept we see exactly the same arrangement of two arches, string-courses, triforium, clerestory, and groining. The arches here also opened into chapels to the east. At the end of this transept we find the door into the sacristy for the officiating clergy, and the base of a flight of steps up into the Monks' dormitory, as before explained. Above these were round-headed windows as in the other transepts.

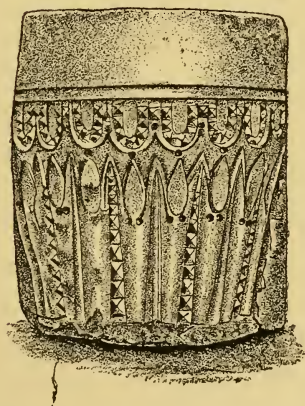
The chapels east of the transept were two in number on each side. They were divided by a partition wall, about two-thirds the height of the piers of the arches. The base of an altar has been found in each. A piscina remains in the wall on the south side in each transept; that belonging to the northern altar in each transept would be in the partition wall, and therefore it is gone. The groining is the same as in the transept and presbyterium. Originally all these chapels were lighted by small round-headed windows similar to those in the transept. But during the fourteenth century those in the chapels of the south transept were replaced by much larger ones, which remain, though the tracery has nearly all fallen out. The chapels were each separated from the transept by a wooden screen, the holes for which remain in the walls.

• The mouldings of the corbels of the vaulting shafts are very fine. One has been found among the rubbish in the north transept. It is now placed well out of the way, on the top of one of the pillars of the nave. (*See Fig.*)

The keystones of the groining arches are well wrought; one has been found, which is decorated with an early attempt at a conventional representation of foliage. The western pillars of the tower are broken down to within some twelve feet of the ground. The tower would be a low one, raised one stage above the roof. The statutes of the Order forbade stone towers, or wooden ones of any great height:—" *Turres lapideæ ad campanas non fiant, nec ligueæ altitudinis immoderata, quæ ordinis, dedeceant simplicitem.*" There is an old representation of Cîteaux, shewing a wooden tower at the intersection. But stone towers raised one stage above the roof appear to have been the original custom in England, as at Rievaulx and Kirkstall. At a later period higher towers were built, as at Fountains and Furness; and at Kirkstall the original centre tower was raised. At first the bells were "Major" and "Minor,"



Roche Abbey—Ground Piscina.



Roche Abbey—Part of Corbel Shaft.

and those such as could be rung by one person only :—" *Campanæ nostri Ordinis de cætero ita fiant, ut unus tantum pulset, et nunquam duo simul.*" At a later period the number was greatly increased, so that at the Dissolution at Rievaulx there were five and at Byland seven. At Meaux the inventory, given in *Chronica Mon. de Melsa*, vol. iii., speaks of the "*Campana grossa in Campanile,*" and other bells in different parts of the Church and Monastery amounting in all to seven. In the Chronicle itself we are told that Thomas Burton, nineteenth Abbott, 1396—1399, added three bells, intended by his predecessor to have been cast, "*ac campanæ Jesus dictæ in tono concordius sociandis,*" and called them Mary, John, and Benedict, respectively. At Roche, also, we find the same increased number, for we are told by an eye-witness that there were nine bells hanging in the tower a year after the Dissolution.

The pillars west of the tower are of a more advanced character than those in the transept. The round shafts have disappeared, and here they are all beak-shaped. The walls of the nave are broken down below the level of the windows, and therefore it is impossible to say for certain what these latter were like. They were probably lancet-shaped. As before stated, at the third pillar west the base of the screen dividing the choir from the rest of the nave has been discovered. It extends the whole width of the Church. The base of the stone screen supporting the stalls has also been laid bare between the pillars. The choir was entered from the nave by a doorway in the centre. The base of the jambs remain, of Early English date, with dog-tooth ornament. There were no entrances in the aisles. The doorway into the cloister from the south aisle has been uncovered; it was by this, as before stated, that the monks entered the Church.

At the point of entrance into the choir from the south transept, a large piscina has been found in the ground. Why it was placed here is not obvious; possibly there was an altar near. It is 2 ft. 9 ins. by 3 ft. (*See Plig.*) Several have been found in the chapel of the nine altars at Fountains, and it is believed that they were used to empty the rinsings of the chalice before the wine was poured in.

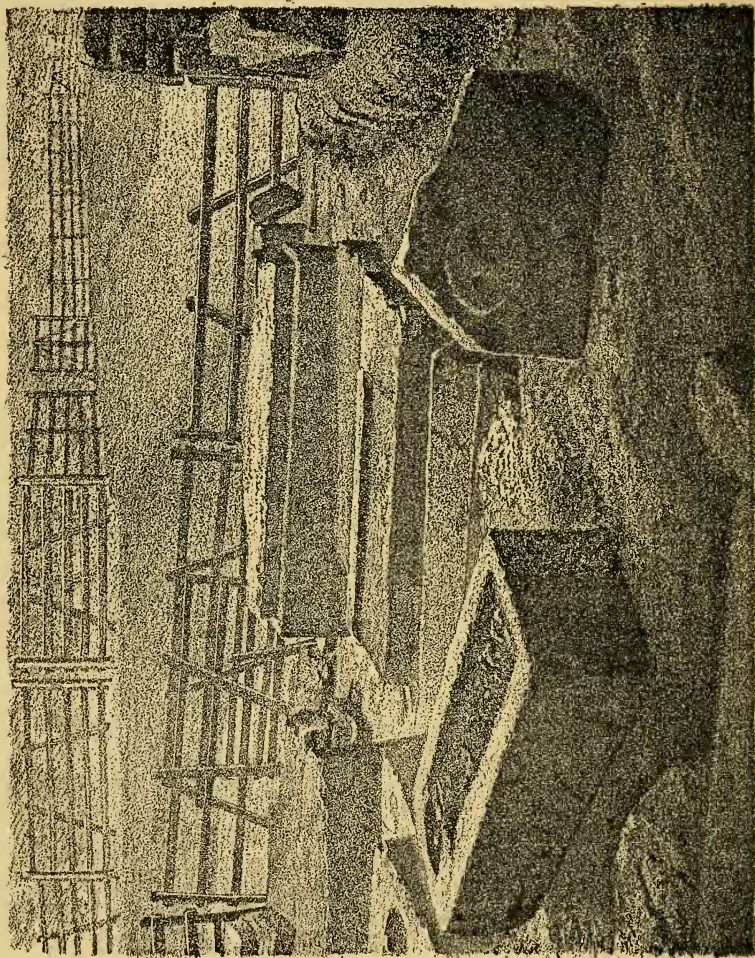
The excavation ceases at the choir screen, but it is being continued from the west, where the three entrances into the Church had been uncovered. The central doorway was of three orders with detached shafts. The side doors were quite plain. If the nave was covered with a stone roof, it must have been supported on corbels, as no vaulting shafts have been uncovered. Remains of colour-wash have been found in all parts of the Church. The surface of the walls was coloured white, or pale buff, and black lines were drawn to imitate masonry, regardless of the real masonry underneath. Some portions of shafts have been found coloured a deep red. Yellow

also was used. The ornaments of the Church were originally of the simplest kind. There was, according to the statute, to be no picture but that of the Saviour, and that in one colour only.

The walls of the Chapter House have been destroyed to within a few feet of the ground, but enough remains to give a general idea of what it was like. There were two lancet windows to the east, and one also on each side. To the east of the adjoining buildings the roof was of stone; immense quantities of the groining ribs remain. They are of Early English style, and are much later than those found in the Church. The roof was supported on two pillars down the centre, the eastern one being composed of a central circular block, with eight attached shafts round it. The mouldings of the base are very fine. The other pillar is quite plain and circular; the base moulding is deeply cut. The roof was supported at the sides on brackets in the walls. The entrance has been destroyed, but enough remains to shew that there was a small window on each side. Next to the Chapter House we see the doorway of the locutorium; it has been built up at some time.

Of monuments and remains of the dead, not much has been discovered. The Statutes of the Order directed that none but Kings, Queens, and Bishops were to be buried in the Churches of the Monasteries, and that if they preferred it, they might be buried in the Chapter House. The tombs were to be level with the pavement, so as not to cause inconvenience. The entrance to the Chapter House was first of all the place of burial of the Abbots, afterwards the interior. At Roche no indications of burial in the Chapter House have been found, the entrance has not yet been completely explored. To the east of the south transept many stone coffins have been discovered, shewing that here was the cemetery. No inscriptions have, however, been found, so that there is nothing to fix their date. These have most of them been re-covered and now are not visible. (*See Fig.*) The Earl of Scarborough informs me that stone coffins exist on the north side of the choir to the east of the north transept also. As before mentioned, there is the outline, in the north wall of the presbyterium, of a fine monument of fourteenth-century date, but fragments only have been discovered, and it is not known who it commemorated.

The Countess of Cambridge, wife of Richard Plantagenet, Earl of Cambridge, grandson of King Edward III., and grandfather of King Edward IV., who, after the death of her husband, lived a long life at Conisboro Castle—her dower house—in royal state, using the royal “We” in her letters, spent the end of her life at Roche Abbey, and there made her Will a few days before her death, on August 26, 1446. She desired to be buried “*in Monasterio de Rupe, in capella Beate Marice coram ymagine ejusdem, situata in*



J. LAYLING

Roche Abbey—The Cemetery.

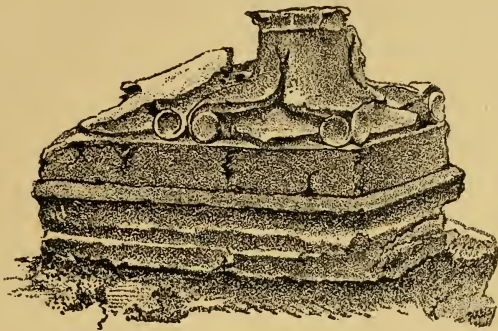
parte australi ecclesie predicti Monasterii." Now where did she mean that she wanted to be buried? Clearly on the south side of the Church before the image of the Blessed Virgin, situated in the chapel of the same. But was the chapel on the south side of the Church, or was it the figure which was on the south side of the chapel; and does the word "capella" refer to the eastern limb of the Church? It has always appeared to me that such is the case: and that the Countess was buried before the statue of the Blessed Virgin situated on the south side of the high altar. All the Churches belonging to this Order, were according to the Statutes, dedicated to the Blessed Virgin: "*omnesque ecclesie Ordinis nostri in honore Beatæ Mariæ dedicentur et fundentur.*" Would not therefore the high, or principal altar be dedicated to her? I am unable to get a satisfactory answer to this question from the Clergy of the Church of Rome. It would appear, however, that in the Ecclesia Anglicana—the English Church—this was the rule. The Monastery of Guisborough was dedicated to Our Lady, and we find the following in the Will of Lord Wm. de Latymer, dated 1381, "*mon corps d'estre en l'eglise de Prioralte de Gisburn en Cliveland, devant le haut auter nostre Dame, ...*," *Test. Ebor. T.*, p. 113—116, so that the high altar there was dedicated to her. Rev. J. T. Fowler appears to take the same view, for in his interesting notes to the "Cistercian Statutes, *Journal of the Yorks. Archæol. Assoc.*, No. xxxv., he says "The Cistercians, however, had no Lady Chapel," and refers in proof to "*Dist. 1, cap. i.*" No monument remains which can by any possibility have commemorated the Countess, so that the only light which could be obtained locally, on the subject, would be by discovery of remains which could reasonably be considered to be hers. It has been supposed that one of the chapels in the south transept was referred to, and that the monument stood between the two chapels there; and excavations have actually been made there in consequence, but no tomb has been found. It has been asserted that the wall has been cut away to make room for the head of a figure, supposed to be resting on an altar-tomb below. But on close examination I have formed the opinion that the masonry was cut to receive the arch stones of an arcade running along the upper part of the partition wall between the chapels. There were probably two arches forming an arcade with the piscina belonging to the altar in the northern of the two chapels. This arcade corresponded in height with the remaining piscina in the southern wall, and with the arch of the doorway from the south transept into the sacristy. In the north transept has been found a twin capital of the same date and style as the eastern part of the Church; and this probably formed part of the arcade referred to, which would therefore appear to have been double. (*See Fig.*) I commend the matter to the attention

of the members of the Society. On the other hand, bones have actually been found near the wall on the south side of the presbyterium, which seems to point to that being the place referred to. The question is of interest on general grounds, and not merely in reference to this particular burial. The Countess directed that an altar-shaped tomb of alabaster should be raised over her, with a figure of herself: and that prayers were to be perpetually offered for her. May her soul, and the souls of all others similarly deprived of these holy offices suffer no loss! Other distinguished benefactors are known, by documentary evidence, to have been buried in the Church. The only remains of memorials to any of the Abbots are fragments of an incised slab of, apparently, late fifteenth-century date, found in the presbyterium. There are portions of the inscription round the verge, “. . . opicietur D’us,” the base of a central cross, with the ferrule of a pastoral staff by the side of it, and also the knob of the staff on another fragment.

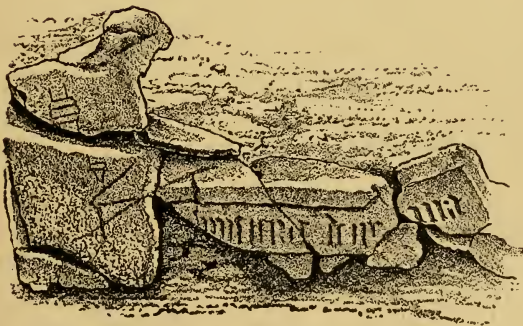
We will take our leave of the ruins by way of the gate-house. It is the latest part of the whole of the buildings, being of early fourteenth-century date.

DISSOLUTION.

It has been my object to include in my paper information which is not given by Hunter, or Aveling, and therefore I must refer you to them for information on such subjects as the possessions, list of Abbots, and so forth—that I have not had time to include, had it been desirable to do so. I can, however, hardly close without some reference to the Dissolution and subsequent destruction of the Monastery. Roche being returned of a yearly value of over £200, escaped when the smaller houses came to grief. And during the Pilgrimage of Grace, with its stirring scenes in the near neighbourhood, the Abbot managed to keep himself clear, and save his neck; and also his house from confiscation. And indeed when the King’s visitors made their second visitation of the Monasteries in the year 1537, the only charges that could be brought against Roche were not serious. True, five monks were charged with immorality, but one of those was certainly a novice, and two of the others were probably novices also, for at the time of the Dissolution in the following year they had left the house. One monk was said to be suspected of treason, and was, in fact, at the time in prison at York; but he also was a novice, and was liberated soon after, so he probably was innocent. The only superstition reported was the pilgrimage to the crucifix on the rock, which was said to be of natural, or supernatural formation, with doubtless a little assistance from art. We may therefore consider that Roche, even to the end, was a well-conducted house. But the Dissolution was general, and all alike fell a prey to the hand of the spoiler. On 23rd June, 1538, in the Chapter House of which we have seen a view, the deed of surrender



Roche Abbey—Twin Capital.



Roche Abbey—Abbot's Tomb (fragments).

was signed by Henry Cundal, the Abbot, and the rest of the monks, eighteen persons in all, before Dr. Wm. Petre, a Clerk of Chancery, afterwards Secretary of State, and the keys delivered up. The document is still in existence, and a fac-simile of the signatures and a sketch of the common seal, are given by Aveling.

As compensation for surrender,

The Abbot received a pension of £33 6s. 8d. yearly, all his books, a fourth part of the plate, cattle and household stuff, a chalice and complete vestment, with £30 in money. He also received a contentment portion of corn.

The sub-prior (there does not appear to have been a prior at the time) a pension of £6 13s. 4d. yearly.

The burser an annual pension of £6 0s. 0d.

Eleven monks, who were priests, were each to receive £5 0s. 0d. per annum, and a half-year's portion (also), 20s. in money.

Four novices each received a pension of £3 6s. 8d. per annum.

Each monk was to have his portion separate.

The King took all possessions, and paid a small debt of £48 nett owing by the house.

In this list no mention is made of *Conversi*. It is probable that they had ceased as a class, and hired labour had been introduced in their place. It is stated in this document that each servant was to receive by way of reward a half-year's wages, had there been *Conversi* they would have been mentioned.

Of the house after the suppression little is recorded. Of the destruction of the buildings there is a history in a letter written shortly after. From it I take the following:—

Each monk, in addition to his pension and half-year's portion, was given his cell or compartment in the dormitory, "wherein was not anything of price, but his bed and apparel, which was but simple and of small price." The service books of the Church were stolen, and the parchment of which they were made was used to cover wagon tops. The timber was sold, and the iron hooks were dragged out of the walls and stolen. The Church was the first to be put to the spoil, and then the other buildings within the Abbey walls, and nothing was spared but the ox-houses and swine-cotes, and such other houses of office that stood without the walls. After the lead had been stripped off the roofs, it was melted and cast into fodders for the market. For this purpose the stalls in the choir were pulled down and burned, although there was plenty of wood in the place without using them. What became of the nine bells in the tower is not stated, but the writer of the letter states that he saw them himself, hanging there more than a year after the suppression. During the excavations a small portion of one of them has been found in the rubbish. From this it would appear that one at least was broken.

The list of plate at the Dissolution was very small, even for a Cistercian house. It is given as follows:—

A Cross with shank, parcel gilt. This would be a crucifix, which could be placed on a rod when carried in procession.

7 Chalices, one size.

1 Pastoral Staff, parcel gilt.

A Tabernacle, in pledge for £40.

2 Salts, gilts, one covered.

1 Standing Cup, with cover, parcel gilt.

1 Alte Cup, parcel gilt.

6 Masers.

32 Spoons.

The Abbot of Roche was on many occasions summoned to Parliament. The Abbot, Walter de Wadworth, was summoned to the first English Parliament by Simon de Montfort, in the name of King Henry III.

I have not time to say more of the history of the Abbey. I have given a number of facts, collected from different sources, which are of more or less interest. I fear I have already taxed your patience.

In conclusion, I may say that I am indebted to the Earl of Scarbrough for the opportunity of photographing the ruins as the excavations have been in progress.

ADDENDUM.

The walls of the Sacristy are built up against the South Transept and not bonded into it. At the time of this passing through the press, the parts exposed by the excavation already have lost the remarkable freshness they at first had. I would venture to suggest to the noble owner, that it would be well to have every fragment, as exposed, at once cemented in its place, otherwise, as is actually taking place, they will speedily be lost, and the safety of the ruins greatly endangered.—F.R.F.
